PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The
American Friend

Old Series
Vol. XLVI No. 18

AUGUST 31, 1939

New Series
Vol. XXVII No. 18

Back to the Historical Christ

Florence Waddington

Adobe Peace-Making in Mexico

Eleanor Slater

Looking Across Boundaries

Epistle from Barnesville Conference

As a Commanding Ideal

Labor Sunday Message

David M. Edwards

An Editorial

Pacific School of Religion
Berkeley, Calif.

Adobe Peace-Making in Mexico

By Eleanor Slater

MEN have tried to build peace out of words with varying success. But the Peace Section of the American Friends Service Committee decided this Summer to try a sturdier and homelier medium. They sent nineteen American students down to Mexico to try to build understanding—shoulder to shoulder with with Mexican peasants and students—out of adobe bricks! A fantastic idea, some may say. Yet perhaps such attempts at understanding may be even more durable than the square blocks of adobe. At least, the following extracts from a letter written to the group by Herberto Sein, Mexican teacher and Friend, show understanding and appreciation of the motives for this curious venture:

"You have come to Mexico filled with the conviction that deeds are stronger than words. You believe that the people of our two countries should understand, respect, and appreciate each other. You dare courageously and cheerfully to manifest that faith in real service, in action clear and pure. Life gets its meaning, not from the plans we make for it, but from the things we believe and dare to do.

"There is no precedent in Mexico, I think, for what you are beginning to do. You have come actually to build a school for the children of peasants. You are having a share in the social movement of my people. It means that you can. It means that you have a heart, a vision."

It is one thing to preach good will with words. It is another for nineteen volunteers to move 60,000 pounds of adobe bricks in one day; to take off their shoes and stockings and tread the mud and straw till it is ready to be moulded into bricks; to perch all day on a narrow scaffolding, handing up cans of mud—all against the irritations of heat and dust. A Mexican Service Seminar sounds colorful; it *is* colorful; but to build an adobe schoolhouse in a remote Mexican province in mid-summer has elements in it to test out the sincerity of any purpose.

The welcome which the group received more than made up, however, for the dust, the heat, the aching backs. On the first day, a grandmother with a dark, wrinkled face and two front teeth spoke up and declared with much vigor that if the men of the *Ejido* did not cooperate, she would go into the kitchens and bring out the women to work. This fiery old Señora was as good as her word. In spite of the excellent cooperation of the men, the sandpile for the mortar gave evidence of running low one day. Suddenly looking up across the field, one saw a strange procession coming—women with their cooking pots, filled with sand, children with saucepans, even four and five-year-olds, swinging their pots between them.

Lunch was a homely but significant daily festival. On the first day, the boys had waded across the river to a cool place to eat. They looked up to see the schoolteacher, the school children, and a goodly company of villagers coming to watch them eat (rather as though they were in a zoo, the report states). After lunch the two groups sang to each other, the one in Spanish, the other in English. This custom continued each day. On the second day, the children had tables and chairs ready, with a large supply of tortillas and melons. The gifts of food also continued. After three days, the eating place was moved to the shade of some mesquite trees in the center of the village. It made the circus so much more available for the audience! Every day the children set the tables. There were tablecloths and flowers.

Working with these nineteen Americans were not only expert Mexican masons, but a liberal number of Mexican students as well from agricultural schools and colleges. Some came a distance of nearly 900 miles to work on the project and attend the lectures and seminars.

It is hard to see how the day could be stretched to include the latter—but they were fitted into the late afternoon and evening. One can hardly blame one boy for falling sound asleep in one. These lectures, by the way, were attended by a widely diverse group of Americans, the Secretary of the Southern Tenant Farmers' Union, the Dean of Women of one college, the head of the Sociology Department of another. Speakers included leaders in almost every phase of the rural educational and agrarian programs. Sometimes the young Americans were visitors at the meetings of the local native councils. One must visualize a patio, with a thatched roof extending out under a huge fig tree, with an electric bulb over the council table, the peasants sitting and standing, their dark skins gleaming, their black eyes shining, half hidden by their great straw sombreros, their feet bare save for their native sandles.

Perhaps the Fourth of July brought the most movingly symbolic experience in the laying of the first adobe brick of this cooperatively built schoolhouse. The President of the Ejido made the first speech, and he and Ray Newton laid the first brick together. The local head of the Federal School System waxed eloquent and laid his block. He was followed by other representatives. It was curiously impressive when a little boy laid one adobe on behalf of the school children. Then came the schoolteacher and the fiery-tongued old grandmother, lastly. Ray Newton again, ending with a little speech. Surely, something must come out of a day like that. It is a symbolic kind of day that rich and poor, wise and foolish, can understand.

With rich memories of Mexican rural life behind them, and a completed school unit as the monument in this adventure in cooperation behind them, the group moved on to Mexico City for a wider and more theoretical study of Mexican life and Mexican problems. They will come back to this country eager interpreters. Is there anything more needed in this business of peace-making than the able and imaginative interpretation of the aims, problems, and folkways of one country to the people of another? It was with faith in this method that Ray Newton, Clarence Senior and Daniel Shoemaker led this first group through the weeks of the first Mexican Service Seminar, and the results have justified that faith. Here is one more very compelling kind of "alternative service," one more attempt at getting at the social and economic problems underlying the actions of nations, one more variation in the pattern of peace-making which the American Friends Service Committee is gradually evolving in its summer student projects. In time will we have an army of peace that is ready to face the armies of war?

JUST A LITTLE TIME

Just a little time
We go from joy to pain,
Singing with the sunshine,
Weeping with the rain.

Just a little time
We dream along the way,
Feed on frugal bread
From day to day.

Just a little time—
Then we are again
A dream in someone's heart,
A thought of joy or pain.

KATHRYA KENDALL.

Seattle, Wash.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLVI No. 18 | AUGUST 31, 1939 | New Series Vol. XXVII No. 18

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

How It Seems to Us

IN THEIR message issued at Barnesville, Young Friends go directly to the very heart of the question of Christian unity (primarily among Friends) and how it may be attained. In their experience together in conference, they found a unity "which will not destroy differences but will make them more fruitful"; and issued "a call to bring unity to our Society, not in organization but in love." We older Friends may well sit at their feet and learn. Moreover, in addition to its rich content, we commend the epistle as a model of concise, discerning statement.

Worthy of earnest consideration is the concern expressed in this issue by Floyd W. Schmoe, a member of the Faculty of the University of Washington. On the background of his own experiences as a C. O. twenty years ago, and of his continuing, anxious thought as a well concerned Friend, he is well fitted to speak this timely word of counsel. In this connection we again call attention to the "Pacifist Handbook"—an excellent presentation of questions and answers concerning the pacifist in wartime, prepared as a basis for study and discussion. For ten cents each, copies may be had from our Richmond bookstore. It is just the kind of thing that should be in the hands of our young people—and older ones too for that matter. It offers us the right kind of preparedness.

In his annual report as Director of the summer activities of the Foxhowe Association at Buck Hill Falls, Pennsylvania, Alexander C. Purdy says that the Sunday morning meeting for worship and the Foxhowe lectures and classes are so largely attended as to constitute a unique feature in the life of a summer colony. In asking the reason for this outpouring of hundreds who are perhaps something less than regular in their attendance at home churches and meetings, he named as the most significant "the growing social consciousness, built up during the years, that to support these activities is *the thing to do*." It is for the lack of just this sense of responsibility to the group that our regular meetings and our religious programs are weak. The effectiveness, yea the very existence of a meeting, depends not upon those who are moved only by whim or season or circumstance, but upon those who take it for granted that they will be in their place of responsibility. What we need to do is to build up this feeling that faithful attending is "the thing to do." If this can be done by a summer vacation colony, we may well begin working on the folks at home.

Several famous scientists have been asked to go to the Vatican to spend a week discussing the age of the world. It would seem that more important than the question of how long it has taken to get thus far is that of where the world is going from here on and when. We could suggest to the Pope several topics of more immediate import. For example, by a significant coincidence, the dispatch juxtaposed to the above reported that an Austrian Archbishop of the Catholic Church says the Church in his country has been "shamefully deceived" by the German Nazis, and that "Austria has become the subject of an experiment as to what degree it is possible utterly to blot out Christianity in a country." A papal headache is in store for Pope Pius who backed the Nazi-Fascist cause in Spain in the name of the Christian religion. It is, we admit, less harassing to contemplate upon the prehistoric ages when there were no totalitarians to annoy and to deceive.

Rather revealing is the furore raised by the President's announcement that Thanksgiving Day will be set a week earlier this year. From the ensuing and heated discussion, it would appear that the holiday has two primary points of public significance: for the merchants of the country it marks the day when Christmas shopping begins; and for certain big universities, it is the big football day, which likewise involves business considerations. Thus, apparently, has another of our religious holidays become commercialized in viewpoint. Who will speak to the people to remind us of the true import of Thanksgiving?

Once more, as we write, Europe—and perhaps the world—seems poised on the brink of war. Before these lines are in the forms, it seems altogether probable that it will have been decided whether the world is to be plunged into the abyss or whether it is to have another breathing spell of "hope deferred." Comment in such a crisis, when we are again listening to the dramatic broadcasts from Europe, is not only

difficult but more or less pointless. Suffice it to say that no question is at issue that could not be resolved peaceably if a degree of reason still prevailed. We cannot forbear, however, one word of comment on the sensational rapprochement between Germany and Russia which seemed to take the world so by surprise. Once and for all that diplomatic coup should demolish the political "front" which has proclaimed that Fascism and Communism are locked in an irrepressible conflict. Whatever contradiction exists between the two philosophies, when the political fortunes of national and imperial interests so dictate, they come together for common action. This goes also, as we have pointed out from time to time, for the imperial democracies. All of which means that if war comes it will be just the kind of a war for our country to stay out of—if we have the will to do so.

David M. Edwards

SOMETIMES the suddenness and tragedy of one's passing tend to accentuate his qualities of character in the estimation of his friends. Especially significant, at any rate, are the things that fairly leap to one's mind at the abrupt news of the tragic death of a friend widely known.

It was so in the case of David M. Edwards, President of Friends University, who met death in a highway accident on August 19, as reported elsewhere in these pages. First, of course, there came to us the sense of shock and of sadness. Almost immediately, however, two or three qualities emerged as distinctive in the life so suddenly ended.

First of these was that of a radiant and inclusive friendliness. Few men had a greater capacity for friendship. With some people, friendship is partly restrictive, reserved in considerable part for a chosen few. Not so with David M. Edwards whose friendliness was expansive, yet deep. He liked folks and folks liked him. There was the warmth of sincerity in his strong handclasp and in his twinkling eye.

In the second place he had the quality of eager and unwavering devotion to the cause to which he early committed himself—that of Christian Education. Perhaps it is truer to say that his broad and basic loyalty was to the Kingdom of God on earth, and that he chose Christian Education as the effective method for bringing the Kingdom to pass. He was instant in season as opportunity offered—or as he made opportunity—to stress its importance. He lived his testimony in this respect through the presidency of three of our Quaker colleges. He also preached the gospel of Christian Education by the spoken and printed word. Less than two months ago, in what was perhaps his last general message to Friends, he contributed the leading article to our Annual Educational Number, in which he stressed again the necessity of imbuing young people with the truly Christian ideal if a Christian civilization is to emerge from the present confusion and chaos.

Another characteristic of David Edwards was the spirit of selflessness in which he served. Whether in support of the cause in general, or of the particular institution to which he owed immediate responsibility, personal interest was notably negligible. Moreover, he spared not himself in the consuming energy with which he labored. This was shown in his public ministry no less than in college administration. He loved to preach as well as to teach and gave himself as unreservedly to a dynamic ministry as to the educational task.

Hardly less pronounced than David Edwards' zeal for Christian Education was his devotion to the Christian fundamental of Peace. For him Peace was a matter of principle rather than of policy. Well do we recall how definitely and courageously he demonstrated this conviction during the Great War. He was president of Earlham College at the time, and pressure was brought upon him to put before the Trustees the question of whether the College should not institute military training on the campus. He replied promptly and decisively that he did not have to raise that question, since the Society of Friends had answered it once and for all through the two centuries and a half of its history. And just there the matter ended. David Edwards was as forceful and as well informed in presenting the better way in national and international relations as he was in presenting the gospel in relation to individual living.

For David M. Edwards, the gospel of Christ was one and indivisible. It was first individual and personal as an inner experience, and then reached out to apply that experience to every aspect of group life. In this truest sense, he preached and exemplified a full gospel, and in doing so enriched our common life, both within and outside the bounds of American Quakerism.

Undergirding Democracy

WE are being rapidly made aware of the need of undergirding our democracy with a certain spiritual foundation. Democracy assailed from within and without is now taking stock. In the process, those who believe it to be the finest form of government yet developed are discovering how essential the sense of God is to good government.

Wherever the tendency exists to emphasize material values as primary, democracy is in peril. Material concepts have always attacked the democratic ideal. It is at this point that our urban life is our peril. Urban life by its very nature exalts the materialistic. Rural life is not subject in the same degree to this tendency. But it becomes increasingly necessary to guard the processes of government so that they will not be used as instruments of economic exploitation. A happier and more stable society can be expected where men are free from economic injustices and insecurity. But all too often today there is an ignorant and excessive emphasis upon the material and mechanistic motives. It teaches worker and employer, farm and factory worker, and producer and consumer, to pursue a selfish, separate interest, when the larger interest of each is attainable only by cooperation. It tends to animality, hate and violence. It destroys democracy.

MARK A. DAWBER.

Back to the Historical Christ

By Florence Waddington

The Platonic stream was fused with the teaching of Christ in John's gospel. All through the ages the great mystics thought of Christ as an invisible presence. Quakers identified the light within as the living presence of God. Fox, Penn, Barclay, and John Wilhelm Rowntree generally stressed the presence of Christ as the eternal spirit, a spirit present in our midst. They underestimated the importance of the historical Christ, being concerned with the inward Christ. Our Quakerism will need to go back, more than in the past, to the historical Christ and his mission in the world.

RUFUS M. JONES.

THESE words of Rufus M. Jones seem to me to state the great need of the world today. In order, however, to go back to the historical Christ we will need, more than in recent past years, to go back to the Bible and individual communion with God.

Why does Rufus Jones first go back to Plato and all great mystics throughout the ages? A mystic is one who professes direct divine enlightenment, or depends on divine revelation. Plato was a pupil of Socrates and Socrates was a mystic. These two men, living more than 400 years before Christ, recognized the eternal Spirit and believed in the immortality of the soul. In his apology to the Athenians Socrates said: "I am moved by a certain divine and spiritual influence. This began with me from childhood, being a kind of voice which, when present, always diverts me from what I am about to do but never urges me on."

Was this "kind of voice" what Friends call the "Inner Light"? The first time I was conscious of an influence within me which was telling me the way I had chosen was not the right way, I became greatly troubled until I received help from the Bible, which accorded exactly with what I felt within; then I knew surely what I must do. I did it promptly and life-long satisfaction has been the result.

Whenever I have a course of action to decide upon, and a passage of Scripture comes to my mind that agrees with what I am thinking of doing, it gives me confidence to act, as otherwise I might not dare; also I have found that providential circumstances often plainly indicate God's will. When these three factors combine, one may feel quite sure of divine guidance.

John Wilhelm Rowntree in his "Essays and Addresses," written within the last four years of his life, stressed the importance of the historical Christ and his mission in the world to a greater degree and more clearly than any other Quaker writings that I have read. I read Fox, Penn and Barclay many years ago. John Wilhelm Rowntree, born September 4, 1868 and died March 9, 1905, was of my generation. The book, "John Wilhelm Rowntree—Essays and Addresses," was published by Headly Brothers, London, in 1905. I read it first in 1909. In these essays and addresses he discussed the doctrine of the Atonement, the Inspiration of the Bible, and the Personality of Christ. He said: "We stopped thinking in the 17th century—we never understood the Inward Light—the doctrine of the Inward Light requires searching elucidation. The question is one not to be hastily handled." And he added: "If the Society of Friends is to have a wider and increasing service, if it is to hold its young people—if indeed it is to have a continued existence at all—it must produce a modern interpretation of its original conception, and lead the world of thought to a deeper interpretation of Jesus Christ." And he said further: "Let us accept Jesus as God expressed in human terms, and identifying the spirit of Jesus with the spirit of God, examine the gospel view of human relationship: tenderness, pity, sympathy, thoughtfulness, insight, unselfishness, self-abnegation—all are there. The love of Jesus is a love we can identify in human experience." And so he concludes that, "Jesus is the gospel."

Now let us remember Jesus' own interpretation of the gospel — the good news—as given in John 3: 16: "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life"; and that He also said: "The Father and I are one," (John 10:30) and "He that hath seen me hath seen the Father." (John 14: 9).

William Lyon Phelps has said: "There is no question in the world of more vital importance to the world's inhabitants than the question as to whether or not the narratives in the New Testament are true; are they true or are they fables?"

Henry T. Hodgkin tells in his little book, "Jesus Among Men," that during the Easter Season of 1928, some 230 persons, called together by the International Missionary Society, spent two weeks in conference on the Mount of Olives. At the close they made at Jerusalem this statement: "Our message is Jesus Christ. He is the revelation of what God is, and what man through him may become. In Him we come face to face with the ultimate reality of the universe."

The President of the World's Christian Endeavor Union, Daniel A. Poling, was recently asked to explain how it could be said that a certain person, though very religious, was not a Christian. And here is the explanation Dr. Poling gave: "Religion, any religion, is man's search after God. The cannibal in the jungle beating his drum and sacrificing his human victim is religious—dark and horrible though his superstition be. But Christianity is finding God in and through Jesus Christ."

When the famous writer, H. G. Wells, visited this country in 1934, William Lyon Phelps met him at dinner and was impressed by his radiant vitality, his cheerfulness, and abundant good humor. Since 1934 an article appeared in *Reader's Digest* written by Mr. Wells. When he was asked, "Which single individual has left the most permanent impression on the world?" his answer virtually was Jesus of Nazareth. Jesus is, he thinks, a quite cardinal figure in human history. He said he was speaking of him as a man, that the historian must treat him as a man, just as the painter must paint him as a man. And then he said:

"The four gospels agree in giving us a picture of a very definite personality; they carry a conviction of reality. . .To assume he never lived is far more difficult and raises far more problems for the historian than to accept the essential elements of the gospel stories in fact. . . The reader and I live in countries where to millions of persons, Jesus is more than a man. But the historian must disregard that fact. . . Now it is interesting and significant that a historian without any theological bias whatever, should find that he cannot portray the progress of humanity, honestly, without giving a foremost place to a penniless teacher from Nazareth.

"The old Roman historians ignored Jesus entirely; he left no impression on the historical records of his time. Yet, more than 1900 years later, a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this most significant man. . . He spoke with a knowledge and authority that baffled the wise. . . The permanent place of

power which he occupies is his by virtue of the new and simple and profound ideas which he released—the profound importance of the individual under the Fatherhood of God and the conception of the Kingdom of Heaven. . .The historian's test of individual greatness is, What did he leave to grow? Did he start them to thinking along fresh lines with a vigor that persisted after him? By this test Jesus stands first."

It is recorded that Abraham Lincoln said: "When any church will inscribe over its altar as the sole qualification for membership, the Savior's condensed statement of both law and gospel, that church will I join with all my heart and soul." When asked what is the great commandment in the law, Jesus answered: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Now I take these two commandments as the belief of every true member of the Society of Friends. To claim that we have no creed except our belief in the Inner Light, does not seem to me sufficient. Every religious organization should have its distinguishing belief, and every member should know how to express it definitely. If anyone knowing that I am a member of the Society of Friends should ask me, What is your creed?, it would give me joy if I might answer: "We believe in the guidance of the Holy Spirit, the efficacy of prayer, and the inspiration of the Scriptures; we believe in the Father, Son and Holy Ghost; our creed of creeds is, Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and Thou shalt love thy neighbor as thyself."

In compiling this paper I have kept in mind only the personality of the historical Christ, because what I started out to do was to "go back more than in the past to the historical Christ and his mission in the world." And I have found for myself a most reasonable interpretation of Jesus Christ and his mission. I also see as never before the great need for the continued life of the Society of Friends in order to work out for ourselves and the good of the world, these vital doctrines of the Atonement, the inspiration of the Bible and the personality of Christ.

John Wilhelm Rowntree refers to Plato as "the supremest of all the pagans." He says Plato longed for some definite word of assurance of a true knowledge of God. "Yet to Plato there came no certain word, and he had to satisfy himself with the shadow and the best of human words." I wonder if such longing is not common to the human heart—a longing which Christ alone can satisfy?

In closing I desire to repeat words from Robert Browning's "Death in the Desert":

> "I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee,
> All questions in the earth and out of it,
> And has so far advanced thee to be wise."

Woodstown, New Jersey.

Whatever decline there may be in forms of faith, Jesus Christ today is the supreme religious teacher. His influence is only in its dawn. The time will come when nations will follow his teaching; when society will be organized on his principles. No possible scientific discovery, no possible advance in thought, no change in the structure of economic or political development, can injure him or lessen his grandeur, because he is so far in advance of the most modern men that it will take centuries to catch up with him. He points the way that civilization is going.—WILLIAM LYON PHELPS.

Looking Across Boundaries

(Epistle of the American Young Friends Fellowship)

To Young Friends Everywhere:

We have met on a hilltop in Ohio, by Stillwater Meetinghouse, surrounded with the peace of a beautiful countryside and the visible evidences of the strength and beauty of the Friendly Way. From our hilltop we have looked out over the world. We see it rent to pieces; we see nations and classes, creeds and races set against one another, and preparing constantly to deal with each other in violence. We see a world that has denied its one Lord, and that therefore is consumed with false enthusiasm and divided by shoddy ideals. We see the life of man turned from the service of God and of all His children to the worship of self and of the narrow group.

We have also looked at the Church and at our own Society. We visited the old Meetinghouse at Mount Pleasant, and there saw the symbol of our former unity, and felt the tragedy of our present divisions. If the very body of Christ be broken, how can the world be saved: if Christians cannot love one another, how can they preach love to the world?

And yet in our common seeking we have felt in our midst the stirrings of a spirit of life and love. Although we have come from diverse places and traditions, we have all been one in love—in the love of God, of Jesus, and of each other. We have found a unity which will not destroy differences but will make them fruitful. Here and now we have seen the new order, the very Kingdom of God arise in our midst; suspicion and mistrust have fallen away from us; we have measured ourselves by the glory of God, and as we have been humbled we have been made one in the knowledge of our shortcomings.

We have seen that if the life and power is to flow through us, we must accept completely, in every compartment of our life, the joyful burden of sonship which is laid upon us. As we lock doors in our minds against God, so we shut off the sources of His power. In all departments of our life—in the home, in the school, at work and at play, in earning, in spending—we must submit to the sweet discipline of our love of God.

And so from our vision has come a call to action; a call to bring unity to our Society, not in organisation but in love; a call to visit and to meet with one another, a call to cross the boundaries which hedge us in. We must know each other before we can love each other, and only as we circulate constantly can we spread the new life to the uttermost bounds of our Society.

Nor can we stop with our Society. We have a call to the world, a way of healing for all mankind. It is to call all people to a lively knowledge that they are members of one family under God. Therefore we cannot accept the way of violence, in national or in economic life. Only as we grow into a truly simple and pure life can we cross the boundaries that shut us off from each other. Wherever there is conflict, injustice, oppression, bitterness, there is the place for Friends. In our own communities especially we must seek to know and to love the leaders of conflict, and so bring them into the life. In this we have laid upon us a responsibility almost too great to be borne; but as we accept it fully, we know that we will be given strength to bear it.

Barnesville, Ohio, August 5, 1939.

As a Commanding Ideal

Annual Labor Sunday Message

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service)

THE recent World Conference of the Churches held at Madras, India, to consider their missionary task issued to the world a stirring call to fellowship and Christian brotherhood. It is appropriate that the Church should speak this word at a time of conflict and confusion. In critical hours of human history God has spoken through his Church and redirected the course of human affairs.

Lack of brotherhood is the most menacing evil from which the world is suffering today. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging indeed that a new spirit of understanding and cooperation is becoming apparent between many employers and organized labor. Widespread recognition of labor unions, the acceptance of the principle of collective bargaining and the regulation of hours and fair labor standards now pave the way for more constructive and intelligent cooperation in American industry.

The trend toward industry-wide organization of employers for collective agreements with organized labor, covering whole industries, offers hope of the more stabilized labor relations and fewer strikes which characterize British and Swedish industry. We heartily commend the efforts of far-sighted American employers toward this end and earnestly hope that such trends may be strengthened.

But today there are other areas of misunderstanding and strife to which we wish to call attention. At the very time when the interests of workers require cooperation and unity, we see organized labor unable to agree within its own ranks. We would express the hope that the conflict between organizations of labor may be resolved and a genuine unity among all the representatives of labor be realized.

There is, however, another area to which the Church has in the past given little attention—namely that of the relation between the industrial workers and farmers. Because of the lack of personal acquaintance and contacts between these groups, there exists a widespread lack of understanding of each other's just needs and objectives. Prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destines, runs through both the organized labor and organized farmer movements.

Furthermore, many of the alleged conflicts of interest between farmers and industrial workers rest upon assumptions which are without foundation. There are, of course, wide differences in the economic status of farmers and also in the relation of large-scale farmers and employed labor. Doubtless the position of those farmers who own their own land is more analogous to that of the small business man than to that of the industrial worker. Nevertheless, the recent report of the National Resources Committee showed that the median family incomes of farmers and of wage earners are not far apart and also that the incomes of both are lower than those of all other occupations listed.

It has also been revealed by competent research that farmers' incomes and factory payrolls rise and fall together. While there is need of a just balance of prices of farm products and manufactured goods, there would be little necessity of restricting farm products if the masses of the city and industrial workers received sufficient real incomes to enable them to purchase all the food and clothing needed by their families.

One of the hopeful signs of the times is the fact that labor and farmers are discovering that they are consumers as well as producers. They are finding in the consumers' cooperative movement significant common ground with increasing benefits to both farmers and city workers. The freer exchange of farm and industrial products through consumers' cooperation offers at once a more abundant economic life to both groups and brings them together in what Dr. Toyohiko Kagawa has called a system of economic brotherhood.

We would point out again that the basic need, not only for farmers and labor, but of all economic groups, including employers and consumers, is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and good will. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us.

With this vital spirit of brotherhood and determined good will, all economic groups will be able effectively to deal with such basic violations of brotherhood and good economics as enforced unemployment, which falls with tragic effect on both rural and urban youth. Until unemployment is abolished and economic life is stabilized on high levels of production and just distribution, there remains a danger to our democratic institutions. Until unemployment is abolished, there can exist neither a sound economic order nor a Christian brotherhood.

In conclusion we remind the Church that if nations, races, industry, labor and farmers are to find a true basis of Christian democracy, it is her responsibility and privilege to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our hope of brotherhood and the author and finisher of our faith.

A PRAYER

God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth. — From "Prayers of the Social Awakening," Walter Rauschenbusch, Boston, Pilgrim Press.

A "Visiting" Yearly Meeting

Inspiring and Profitable Sessions at Wilmington

"THIS has been the most 'visiting' Yearly Meeting I have ever attended," was the comment of a life-time attender of Wilmington Yearly Meeting; while a visitor from another Yearly Meeting remarked, "This seems like a family reunion." These observations suggest one of the features of this year's sessions, viz., its spirit of cordiality. Another feature was the helpful contributions to our programs by an unusually large number of visitors, nearly a score, from outside our Yearly Meeting. Among these, from the Five Years Meeting staff, Merle L. Davis, Jeanette Hadley, Dorothy Heironimus, Nate Shope, Percy M. Thomas, with Lucile Wood representing the Friends Book and Supply House; representing American Friends Service Committee activities, Robert W. Balderston and Jeannette F. Stetson of Chicago, and Caroline Norment of Yellow Springs, Ohio; ministers that brought messages were Everett Chapman and James R. Furbay of Indiana Yearly Meeting, Elbert Russell of North Carolina, H. Millard Jones of Minneapolis, Charles E. Haworth of Ohio Yearly Meeting; missionaries were Esther Baird from India, and Franklin and Lillian Chant, about to take up work in Tennessee. Alex Hay was a "living epistle" from Canada Friends; Norman E. Young of Denver was the same for Cuban Friends; while Dr. E. E. Harris, United Brethren editor of Dayton put the "rousements" into the subject of Public Morals. Mildred Hinshaw of Iowa gave constructive leadership in the Junior Yearly Meeting.

That our own Yearly Meeting is contributing to others was shown by reports of work by Esther Farquhar in Cuba, Margaret McCoy in the Scattergood Hostel in Iowa, Edwin Sanders in Service Committee camps, and A. Ward Applegate in visitation among Friends groups in Europe. Two letters reached us during the week, (one coming in four days), from A. Ward Applegate, reporting the contemporaneous meeting of the Friends' World Committee for Consultation in session at Geneva, Switzerland.

Special emphasis was given at our Yearly Meeting on evangelism training of meeting leaders, temperance education, and stewardship. These will be objects of emphasis during the ensuing year by the appropriate committees.

A new project which the Yearly Meeting has undertaken is the purchase of a demonstration farm in Monroe County, Tennessee, in fulfillment of a long-time plan of Edward Ransome for more effective service on the part of the Mission there. Pledges and donations at Yearly Meeting brought this effort within hope of completion; in addition, two head of cattle with which to start the equipment of the farm were promised.

A particularly helpful session was the one at which was given a pageant, "Friends and Slavery," written and produced by C. Clayton Terrell. This was such a distinctive feature of the Yearly Meeting that the following account is reproduced from a local Wilmington paper. In addition to the "actors," special mention should be made of the fine work of the Narrator, Faith Austin Terrell, and of the Reader, Mary Mills.

To say that the audience of more than 600 persons who saw the pageant, "Friends and Slavery," were delighted, is to make an understatement; "thrilled" and "uplifted" would be better.

C. Clayton Terrell, the arranger and producer, certainly did a fine piece of work.

The pageant was separated into two parts, the first portraying the efforts of Quakers in winning liberty for the slaves. This was divided into six episodes: The protest against slavery made by Daniel Pastorius in 1688; the sermon by John Woolman, the apostle of liberty; the Ordinance of 1787, setting up Ohio and four other States, as slave-free soil; the work of Benjamin Lundy, of Ohio, in behalf of the Negro; the operation of the "Underground Railway," and the visit of Isaac and Sarah Harvey on a divine mission to President Lincoln.

More than twenty characters were depicted in these episodes and all the actors played their parts well and effectively. Special mention, however, must be made of the last episode, the visit of the Harveys to President Lincoln. This bit of the past nearly concerns us, for Isaac and Sarah Harvey lived in the Springfield neighborhood, just outside of Wilmington.

Robert Hadley and Olive Eubanks, who took the parts of Isaac and Sarah, are their descendants. Robert wore the hat his great grandfather wore on that historic visit, and Olive was attired in one of the favorite dresses of her great grandmother, Sarah. This was bringing history to our very door!

The second part presented contributions of Negroes to the cultural life of America, together with songs and spirituals which came out of slave life.

This part of the pageant was excellently presented. The two poetic readings were well done, and the singing of the Quinn Chapel choir was both inspiring and soul satisfying. One solo, by Jefferson Jordan, "The Crucifixion," touched all hearts with its pathetic beauty.

One cannot refrain from making especial mention of the representation of George Washington Carver by L. V. Nance. The likeness was so striking as to be almost breath-taking.

The Yearly Meeting owes a real debt of gratitude to these, our friends, who made the second part of the program so great a success.

The director had asked that there be no applause, and the silence following the numbers added greatly to the religious atmosphere of the assembly. Indeed, when all was over, one felt that he had attended a particularly helpful and soul-refreshing meeting of the Society of Friends.

A few brief items of interest: Friends from Friendsville Quarter, Tennessee, were present in force, twenty-three strong.

Piano music of a professional quality was provided one evening by Mrs. Fritz Treuer of Yellow Springs, Ohio; she and her husband are "New Americans," coming from Germany.

The Yearly Meeting was well "charted," with posters and pictures about committee work, finances, the fields of the Mission Board, and activities of the Service Committee; also displays from some of the twelve Daily Vacation Bible Schools held this Summer in our meetings.

A helpful variation was the reading of some of the Epistles by selected Friends, other than the Clerks; interesting notes about the respective Yearly Meetings were given by these readers.

The members of the Junior Yearly Meeting found sources of interest in studying about, and doing handwork for, the Monroe County, Tennessee field where Edward and Daisy Ransome work, and the American Friends Service Committee activities.

A minister who had been recorded during the year was presented to the Yearly Meeting, Raymond N. Chapman, of Xenia, Ohio.

The last session of the week was the baccalaureate service for the summer graduating class of forty-four of Wilmington College.

"A profitable, inspiring Yearly Meeting," was the general estimate.

NORTH CAROLINA YEARLY MEETING IN SESSION

By Alice Paige White

The concluding minute of the sessions of North Carolina Yearly Meeting, held at Guilford College, August 8 to 12, gives a bird's-eye view of the general spirit:

"Our annual session has been marked by a deep sense of the need of spiritual communion with God, by which alone we may be strengthened to help the unfortunate and to do our part in the effort to rebuild God's world, now so sadly wrecked by man's cruelty to man. Our deliberations have been marked by mutual forbearance and appreciation.

"The world expects so much of Friends, we are afresh impressed with our responsibility to help seekers to become finders. As we separate after these days of fellowship and inspiration, let us carry with us the realization that if we follow the light we have, we shall be led into a place of enlarged vision. The meeting concluded with a deep sense of gratitude, purposing to meet at the usual time next year as the Lord wills."

Certain personalities stand out prominently. Eleanor Slater, a "new Friend," roused us to a keen sense of our responsibility as Friends. She told us about the various kinds of work of the American Friends Service Committee, clearly yet incidentally, as she gave her message of the interdependence of the devotional and the service sides of Christianity.

Percy M. Thomas was especially helpful in his noon messages, the thought of which dovetailed in effectively with other contributions. His previous visit to the State in the spring had not only given him an understanding of the Yearly Meeting, but had endeared him to the membership.

Frederick J. Libby sounded a clarion call for peace. He feels that neutrality, pure and simple, is the only course for America. An economic strangulation policy toward other nations will eventually beget war. If we engage in a foreign war we will lose our democracy for at least a generation. Coercion versus education was his theme. The speaker quoted Dr. Victor Heiser: "If you relieve their pain, even savages become your friends." In reply to the question, "What are you going to do with the aggressors?" Fred Libby said, "Feed them," referring to Christ's command, "If thy enemy hunger, feed him." Indeed in every one of his four addresses, this speaker showed deep knowledge of international affairs and each one culminated in an impassioned sermon urging the Christian policy of cooperation instead of competition or coercion.

The group of Friends from the Central Offices of the Five Years Meeting was decidedly useful, each in his own and in kindred fields: Merle L. Davis with his pictures of Mexico and his vast fund of knowledge of the mission fields; Percy M. Thomas, already mentioned; Cleo F. Thornburg, with her large exhibit of books from the Friends Publication Board; and Jeanette Hadley, who talked publicly and privately on Christian education and who also helped with the children's meetings. She was, indeed, "a serviceable Friend."

Peak attendance was on Wednesday when the women's missionary societies had their special program, each group vying with the others for the honor of the greatest attendance. Greensboro was first with 40, while High Point was runner-up with 33. Edith Mackey gave a particularly clear explanation of the several parts of the Indian field. Indeed the Mackey family gave color from the giant Worth with his flaming head to the little two-year-old Indian Mickey. One of our members, Laura Davis, sails next month for three years service at Ram Allah. It thrilled our hearts as we pledged her our prayers and help.

On that same peak day, the young Friends had their session of the Yearly Meeting, preceded by their private business meeting and the picnic. Their reports showed unprecedented activity in varied and constructive ways. With Eleanor Slater as their speaker it was, indeed, a red-letter day.

The reports from Guilford College emphasized the high aims of the trustees and faculty. The development of stable Christian character is their main objective, but the importance of highly trained leadership is recognized. By this Fall, fourteen members of the faculty will have attained a Ph.D. "in course" (quite a different thing from "of course"). Dr. Russell Pope's scintillating address at the Summer Commencement on Thursday evening stressed tenacity and thoroughness, qualities which the above-mentioned doctors must certainly have had and which doubtless stimulate their pupils.

During the business sessions the children between four and fourteen years of age were gathered into a vacation Bible School under the leadership of Grace Huffman, Jeanette Hadley, Grace Sawyer and others. About eighty were in this group.

Our own Murray C. Johnson, Executive Secretary of the Yearly Meeting, was invaluable not only in making and carrying out arrangements, and in giving his report of the Yearly Meeting work for the year, but he even filled in for the speaker on Interracial Relations, presenting a paper on "The Quaker and his Black Neighbors." This history of Friends as slave-owners, as conscientious objectors to slavery and as operators of the Underground Railway, was revealing.

Much concern was felt for evangelization, both "mass" and "personal." The work of conservation was felt to be as valuable as that of reclamation.

To an unusual degree, Friends recognized the spiritual emphasis throughout meetings for business as well as for worship.

WHAT TO DO ABOUT IT? IT'S TIME TO DECIDE

By Floyd W. Schmoe

Within a few weeks thousands of students of our state universities and colleges will be faced with compulsory military training. To most, such training offers no moral problems; few protest it, some enjoy it, many see value in it. But the student who believes that war is a denial of Christ, that he who prepares for war is a conspirator to His betrayal, will be confronted with a very serious problem.

"America is not at war," he may argue, "nor likely to engage in war in the very near future. What harm will it do if I wear the uniform and accept the training? Anyway, we are only being trained as *reserve* officers; we will not be forced into active service against our wills. War is not inevitable."

But last June conscription came to England. It can come here. War is an imminent possibility in Europe. If Europe engages in war, America will have difficulty in keeping out. Then, if not before, conscription will come to America.

Thanks to the sincerity and integrity of the conscientious objectors of the past, who have borne telling witness either in prison or in non-military service, those who are really opposed to war and participation in war, may be allowed to object to bearing arms.

Such objectors will first be offered alternative "non-combative" service or other service of "national importance." But the man whose objection to war is based on religious belief will likely not find such service possible. He must then present his case to the military tribunal. Immediately his record is open to the closest scrutiny. If he has accepted military training in college without protest, or is or ever has been a member of the reserve forces, his case as a C. O. will be very weak indeed and his chances for exemption slight.

Then what should the student C. O. do if he wants to escape military service in event of war and be allowed to continue to serve God and his fellow man in wartime? I would recommend the following steps:

First, that he commit himself to the stand of the conscientious objector at the

earliest opportunity. If he is a member of the Society of Friends he can enroll as provided by his Monthly Meeting and have his declaration witnessed by the Clerk. If he goes to an educational institution where military training is required he should most certainly protest, and either secure exemption or withdraw from college. (Most universities will, in peacetime, allow the determined C. O., especially if he is a Quaker, to take a certain amount of other work in lieu of the so-called military science.)

Second, that he enter alternative service *now* and not wait until war literally stares him in the face before seeking a constructive service. Again, Friends are fortunate in having a wide opportunity for work through the various activities of the Service Committee, some of which, like the work camps, are also open to non-Friends of like mind.

And third, if war does come, having committed himself already to the way of love and construction rather than hate and destruction, that he stand firm in his convictions, and continue his protest, in prison or before the firing squad, if not allowed to live and serve under the Prince of Peace rather than the god of Mars.

But let me repeat that he who takes the first two steps now, will most certainly find the third step far easier. . . . and it may make the difference between life and death, both spiritual and physical.

"QUAKER MEADOWS" IS NEW CALIFORNIA PROJECT

California Yearly Meeting has leased six and one-half acres of government land forty miles east of Porterville, California, which will be made into a recreation park for the young people of the Yearly Meeting.

The land is in the high Sierras at an elevation of 7,100 feet which makes it an ideal climate for summer use. A dam will be constructed to form a lake for boating and swimming. Some of the pastors and other leaders have been on the location this summer and have constructed a building which will be used as a dormitory until more buildings are erected.

The new location will be close enough to Northern California so that the young people of that part of the State can make use of the grounds as well as those from the South. The park has been named "Quaker Meadows."

It takes ambition, courage, faith and strenuous effort to win in life's battle and these will God supply to those who trust in Him and go forward.

BARNESVILLE CONFERENCE IN RETROSPECT

Olney, the Friends Boarding School which marks a hilltop just east of Barnesville, Ohio, provided the favorable setting for the second conference of the American Young Friends Fellowship, held July 28 to August 5. One hundred and twenty-four young people were registered and many others came into the open meetings from Friends' communities in the neighborhood. There was representation from such widely scattered States as Maine, New York, Pennsylvania, New Jersey, North Carolina, Illinois, Indiana, Ohio, Delaware, California, and Washington. From the Service Council Staff at Friends House in London came Frank Williams, and from Germany another choice spirit in the person of Hans Buchinger. And almost as many traditions as States were represented. An outstanding delegation, aside from that of Conservative Friends of Ohio Yearly Meeting, was the one from North Carolina. Headed by Leah Hammond, fifteen young Friends crossed the mountains from the Old North State to fellowship with the group at Barnesville.

The setting was ideal. Dormitories provided opportunities for fellowship; the old, quiet meetinghouse lent its atmosphere of worship to our morning service; the school "collection room" or assembly hall easily accommodated the group for the lectures; and class rooms and parlors were convenient for small discussion groups. The beauty of the hill country pervaded many a soul, and glimpses of the past were opened for us as we journeyed to Mount Pleasant and sat in the old Yearly Meetinghouse, so wonderfully constructed a century and a quarter ago. We picnicked on the old meetinghouse lawn, looking for miles across the swells of eastern Ohio, ridge after ridge rising before the eye.

The discussions of the Conference were based on a set of queries which had been drawn up a year or so previously. These queries concerned themselves for the most part with questions of a religious nature and rose out of the theme, "Christian Faith in the Modern World." However, as the Conference progressed, and as the speakers, President W. O. Mendenhall, Douglas V. Steere, Bliss Forbush, Percy M. Thomas, Russell E. Rees, and Howard and Anna Brinton, presented their ideas, three fundamental questions began to emerge: namely, the need for unity, the religious approach to life as against the secular approach, and the validity of the way of love.

In considering the question of unity, it was, of course, unity in the Society of Friends that was particularly stressed. Young Friends felt keenly the weakening effect of the divisions within the Society. It was seen, however, that in seeking unity, we should not look for uniformity. A unity in spirit rather than in actual organization, a unity in which differences should become fruitful, rather than stirring friction, is the great need today, not only in the Society of Friends, but also in the world at large.

Another concern which was felt very keenly was that of the growing advance of secularism in the modern world, and the threat to the religious attitudes involved in this advance. By the religious attitude was meant the recognition of a divine ordering of the universe, of a force above and beyond man, to which he can turn as a source of strength. The secular approach, on the other hand, entails living as though God were of secondary import, as though the motivating factor in life were materialistic expediency. Those present at the Conference felt strongly that the only possible way of salvation for the world was through the religious approach to the problems that face mankind.

Almost inseparably linked with the religious approach is a belief in the supreme worth of the way of love. Two eternal laws were cited: "To love thy God with all thy being," and "To love thy neighbor as thyself." The content of the word "neighbor" must be broadened far beyond its usual meaning. It must include those who promote strife, so that they may be enabled to feel the light in their own lives.

The business sessions of the Conference revealed a deep concern for the welfare of the American Young Friends Fellowship. The possibilities of the Fellowship's becoming a medium through which this new and higher unity might express itself were fully realized. That the Fellowship might fill other needs was amply shown at the close of the last business session, when arrangements were made for an emergency conference should a widespread war break out in the interim between this Conference and the next, to be held in 1941 or 1942.

For many who were there, the Conference was a notable experience. The light burned steadfastly and clearly. It did not flare up, only to die down. Some left that Conference feeling a profound sense of strength. The closing words of the conference epistle (published elsewhere in this issue) express this feeling: "We have laid upon us a responsibility almost too great to be borne; but as we accept it fully, we know that we will be given the strength to bear it."

Lewis V. Benson, Evanston, Illinois, was made the new Chairman of the Fellowship, and Byron Thomas and Nina P. Braxton of Barnesville School, Vice Chairman and Secretary, respectively. Many were the expressions of appreciation for the fine hospitality of the School and of Ohio Friends.

NEW YORK CITY ROTARIANS HEAR ABOUT QUAKERS

"Quaker Traditions and the World of Today," was the subject of an address given on August 10 at the weekly luncheon meeting of the Rotary Club of New York City. Malcolm R. Lovell was the speaker, and in recognition of the occasion, several other representative Friends were also present as guests, among them being George H. Wood and J. Franklin Brown, Clerks of the two New York Yearly Meetings, W. Glenn Roberts, minister of the Brooklyn Meeting at Lafayette Avenue, G. Norman Stabler, Financial Editor of the New York *Herald Tribune;* also Dr. Thomas Harvey Haines of Montclair, New Jersey, and John S. C. Harvey of Philadelphia.

Five hundred metropolitan Rotarians heard Friend Lovell tell of the far-flung relief work of Friends, covering a period of almost exactly a century. Doubtless many of his hearers were surprised to be told that some of those present owed their American citizenship to the Quakers. When the terrible famine affected Ireland in the middle of the nineteenth century, Friends went to the relief of the stricken people and enabled thousands of them to emigrate to this country. The speaker also briefly interpreted the religious principles of Friends which form the basis of their service for people in distress.

Since these facts are pretty well known to Friends, we do not reproduce them here. However, a story or two told by Malcolm Lovell will be of interest to readers.

Worshipping with Machinery

The story has come down that when the Dutch Reformed Church was built in New York, one of its members, thinking that he would have some fun with a very old and sedate Quaker, said to him one morning when he met him on the street, "Nathaniel, we have a wonderful organ in our church. It is truly wonderful. It plays such fine music." Nathaniel answered, "I am glad thee has." "What," said the member of the Dutch Reformed Church, "I thought you did not believe in having music in church." "Well," said Nathaniel, "if thee must worship God with machinery, I am glad thee has good machinery."

In Praise of Plain Language

It was the custom at the time of the founding of the Society to address people of superior rank with the pronoun "you" instead of the customary "thee" and "thou." Naturally the Quakers refused to use the word "you" for they, in this matter also, felt all people were of equal rank and none should be addressed as superiors. They therefore spoke to all, using "thee" and "thou." When the pronoun "you" ceased to indicate a difference in rank and the world at large accepted it as a proper word for daily use, the Quakers had become so accustomed to using "thee" and "thou" that they continued, even though there was no further reason for it. To this day, however, we Quakers use "thee" in our own family circles and at all meetings and when with each other. I personally think it is a very sweet custom. It does not seem possible for one to quarrel with one's wife or children, addressing them as "thee." To me it has a very affectionate sound and promotes love and kindness in the family. I have frequently noticed that when Quaker children are cross with each other, as even Quaker children are at times, they frequently change from the "plain language," as we call it, and use the word "you."

CHRIST'S WAY FOR YOUTH SOUGHT AT CAMP WOOD

On the 25th anniversary of the beginning of the World War, over 260 young people from all parts of Kansas Yearly Meeting assembled for their annual Christian Endeavor Conference at Camp Wood, near Elmdale, Kansas. We are rejoicing that it was possible for us to meet under such favorable circumstances, especially when we remember the events which took place exactly twenty-five years ago. May it never happen again!

The conference theme, "Preparing for Service," was carried through in classes, vespers, meetings for worship, and other phases of the conference, in a very pleasing manner. Charles Devol, missionary to China, brought us very helpful messages centering around the theme, "My Life Work." Roy Knight, of Haviland, very ably led in the singing, and was assisted by quartets from Marion College, Friends University, Haviland Bible College, and Gate, Oklahoma.

An innovation at Camp this year was a group of classes under the general heading, "Christ's Way for Youth." In these classes the leaders discussed problems vital to the life and happiness of young people of various ages. Alfred Smith, Lela Battin and Bertha Cressman had charge of these discussions which were instructive and inspirational.

Gerald Wood led a class on "Christian Youth Faces a Disturbed World," in which some of us came to grips with the larger problems which face us as Christian young people. A group under the leadership of Richard Wiles studied "What Friends Believe," emphasizing the positive beliefs of Friends. A Junior and a Senior C. E. Methods class met with Jennie Sanford and Lela Morrill, respectively. From the rising bell in the morning to the last blink of the lights at night, Camp Wood teemed with young life of the highest type.

IOWA YOUNG FRIENDS IN CONFERENCE

From August 7 to 10, the Annual Conference of Young Friends of Iowa Yearly Meeting was held on the campus of William Penn College at Oskaloosa.

At the opening evening meeting, President Edwin McGrew delivered a message of "Personal Religious Experience," using the sixth chapter of Isaiah. Subsequent messages, presented by Eli S. Wheeler, New Providence, were also of a personal nature.

The first morning lecture was a review of the stand Friends of all nations are taking on world situations and was given by Charles F. Thomas. A brief report of the General Young Friends Conference at Barnesville, Ohio, was given by Frank Williams, from London, England, who represented English Young Friends at the Conference.

Another popular visitor was Nate Shope of Ohio, representing the Five Years Meeting Board on Prohibition and Public Morals, who brought a morning lecture on Temperance and assisted John Baxter in leading recreation.

The third morning lecture was by Richard R. Newby, Yearly Meeting Superintendent, who spoke on "The Place of Youth in the Church."

Much of the success of the Conference was due to the efforts of the following pastors and teachers who led classes and forums: Professor Paul Russell, Oskaloosa—"Applied Christianity"; Ermin C. Perisho, Lynnville — "Bible Acquaintance"; Carl D. Byrd, Marshalltown — "Quaker Interpretation"; Herbert Huffman, Jr., Oskaloosa—"Youth and the Church"; May Alice Smith, Indianola—"Vocational Guidance"; Charles F. Thomas, Des Moines—"Personality Development"; Anna Alberry, Scranton—Adult Classes; Leonard Wines, LeGrand — High School Forum; Bessie Franc Brown, Richland—College Forum; Guilford Street, Newton—Adult Forum.

Cecil E. Ware of Marshalltown, is deserving of credit for the splendid direction of the conference music.

As part of the closing exercises, Paul Barnett, chairman of the Conference, presented Christian Workers' Certificates to the twenty-five students who had completed the three-year course,

Both Vera Williams, Grinnell, and Guilford Street, Newton, advisers of the young Friends Board and Deans of the Conference, expressed appreciation of the cooperation they received from the two hundred and eighteen young Friends enrolled in the 1939 Conference.

WELL WORTH PASSING ON

With Credit to Whom Credit is Due

"THE CHILDREN WE GOT"

BY EARL A. ROADMAN
President, Morningside College

A mother of three was entertaining some old friends. As a young woman she had been very vocal in assuring her mates of the lovely kind of a home she was going to have and the perfect training she was going to give her children.

The temptation to recall her former words and to compare them with what they found was embraced by the guests in an attempted seclusion. They were fortunately overheard, however, by their hostess who descended upon them with good humor announcing: "Those were the children I was going to have; but these are the ones I got."

We are all like that. The major experiences and demands upon our life are not what we expected. The world is not in the condition for which we had hoped twenty years ago. Our work is not what we were going to have. Our teammates are not ideal, our neighbors are not "dream children," our church is disappointing, Congress is not what it used to be. The whole wide world is not what we expected, wanted, or are quite willing to work with.

But, after all, these are "the children we got." Unemployment, national debt, terrifying liquor conditions, depleted church interest, intolerance, and national hatreds—these are our problems, our challenge, and our tasks.

The question is not whether we have found what we expected or wanted. The question is, How willing are we to do whatever we can for the conditions which are upon us? Conditions are only hopeless when we are without faith. Faith is still the foe of fear. Love is the eternal conqueror of hate, and courage will forever defeat despair.

Our need is to embrace the faith, the love, and the courage that is sufficient to buoy us up amid the disconcertments of "peace in our time." Luther, Paul, Wesley, and a host of humble people have found this faith by asking God for it.—*The Christian Advocate.*

A PRAYER FOR PARENTS

Oh, Lord, I would be a better parent. Help me to better understand my children, to listen patiently to what they have to say and to answer their questions kindly. Keep me well poised that I may not interrupt them, talk back to them or contradict them. Make me as courteous to them as I would have them be to me. When in the wrong, give me the courage to confess my sins against my children and to ask of them forgiveness.

Keep me from vainly hurting the feelings of my children, laughing at their mistakes or resorting to shame and ridicule as punishment. Forbid that unconsciously I should tempt my child to lie and to steal. Guide me every moment that I may show by all I say and do that honesty produces happiness.

Help me to develop in myself those fine qualities of character that I want my child to have, that there may be less meanness in me and more goodness so that I may never nag, and hold my tongue when provoked. Help me to so live as to make my child believe in Thee.—*Religious Telescope.*

HOW IS YOUR HEART?

How is your heart? Are you satisfied with a general glow of good will toward the race, with a mere profession of love, with an occasional contribution to some philanthropic cause, or does your love take on a concrete, practical character and, beginning with the members of the family in the home, the associates in business, the neighbors in the community, does it reach out to the underprivileged of the land, the sufferers in distant nations? Are you ready to forgive sinners their sins, slow to believe evil of anyone, quick to seek out "mitigating circumstances" when a wrongdoer is exposed, and to endeavor to "put him on his feet again?" These are some of the tests of love, of the good heart. Love is more than justice, though it must, of course, include justice. We must be merciful as God is merciful. We must learn the meaning of grace by a review of the heavenly Father's dealings with us. There is a certain lavishness about true love. The element of circulation has no place in it in the sense of give and take, for love is beyond price. Love goes the second mile, breaks the alabaster box of precious ointment, tries and tries again, never gives up. How is your heart?

Time flies. How rapidly the years come and go! As men and women grow older they tend increasingly to seek out the deeper meanings of human existence. Some of the objects of life which in one's youth appeared to be momentous, at evening time seem to dwindle in importance. What is to be the final test of success? Some men answer, "Amassing wealth"; some, "The enjoyment of ease and comfort." But the supreme question to which any man must address himself in appraising his life should be: "How well have I followed the Christian principle of love?"

Love is "the greatest thing in the world." It is the key to an understanding of the mystery of life; for not only does love work its magic upon its object, but it also transforms the subject himself. When one's heart is in good condition, one's whole life glows with spiritual health; for one sees the good in men as the great reality, and their sins and faults as sad accidents and limitations upon them. The good-hearted man learns the deep meaning of fellowship with all mankind, with Christ, and with God. If any man's answer to the question, "How is your heart?" is "Strong and sound," that man has already learned what heaven is, and the secret of God's great purpose in creation and redemption.—*Zions Herald.*

PERSONAL FAITH IN CHRIST

By the RT. REV. WILLIAM T. MANNING, D.D., Bishop of New York

The need today in our own Church, and in the Christian Church all over the world, is an awakening to simple personal faith in Christ. Scientific discovery is giving men mastery over nature, and economic progress is offering increased material comfort, we need now a great advance in the life of the Spirit. What we need in the Church today is full triumphant faith in Jesus the Son of God. This is the message which the Church is sent to proclaim to the world. Some Christians seem to imagine that the Church is to spend its time discussing and debating whether Christianity is true or not, and whether Jesus Christ really rose from the dead. If that were the Mission of the Church, its work in this world would have ended long ago. The Mission of the Church is to preach Jesus Christ with the same certainty, the same absolute conviction, the same personal knowledge of His power, with which St. Peter and St. Paul preached Him. The Mission of the Church is to bring this whole world to such personal faith in Christ that His spirit and His power shall rule in every department of human life.

If the Church will bring men to full faith in Christ they will not be apathetic in regard to Slum Clearance, or Child Labour, or Social Justice, or the ending of War. It is this faith in Christ Himself which gives us the Missionary Spirit. If our faith in Christ is real we must believe in Christ for the whole world. Without a real faith in Christ, Missions cease to have any meaning and the Missionary Spirit dies.—*The Episcopal Church Evangelist.*

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

SHOULD FRIENDS CRUSADE AGAINST "OLD QUAKER" WHISKEY?

Editor, THE AMERICAN FRIEND:

The letter of Malcolm Read Lovell, published in "Our Friendly Forum" in THE AMERICAN FRIEND for July 20, has given me considerable concern.

I'd like to ask what it is that makes or detracts from a good name or reputation. Why is it that the writers of the various laudatory articles which have been embarrassing us of late hold the opinions which they express? It seems childish to inquire of Friends if they believe these people were influenced by the ingredients of a cocktail or their breakfast cereal.

Just how has "the use of 'Quaker' by a liquor company provided 'untrue and odious implications'"? Does any Friend suppose that the observers of modern advertising have any notion that either Quakers or roses use whiskey? Are we sorry that the word Quaker has widespread recognition as indicating highest quality?

And how can Friends "rescue the name 'Quaker' from such an unfair and invidious association"? Is it not possible that our name will be kept good by the same means that made it good in the first place?

And what were the means which made our reputation? If I have read rightly, they were such as these: integrity—keeping one's word, both in small and great things, as individuals and as a Society; the highest quality accomplishment of which one is capable; quiet sobriety of life; deep concern for the general good; and concern with the most important issues, rather than the trivia, of life, both as individuals and as a Society.

Even if the problem of violence and militarism had been solved, even if there were no more refugees, either political or economic, and all men were living by love and understanding, even so would it be worth our while to go out to rescue our reputation? Is it the opinion of Friends that the individual who stops to defend his reputation actually accomplishes his purpose as well as the one who ignores the slander and goes on about his task?

CHARLOTTE WINNEMORE.

Columbus, Ohio.

Editor, THE AMERICAN FRIEND:

The effort which is to be made by Friends to drive the "Old Quaker" brand of whiskey out of the liquor traffic is surely to be commended and should receive the support of every Friend. Those interested in this move should address Malcolm R. Lovell, Chairman of the Committee, 440 Riverside Drive, New York City, for further information.

I think Christians of every denomination are becoming awake to the moral lowering of the girls and women of the nation because of the unrestricted drinking of liquor. As evidence of this in California was the recent unanimous vote of the Los Angeles City Council to remove "B-girls" from some of the more degraded saloons and cafes on some of the down-town streets of the city. This action is expected to be backed up by the State Board of Equalization at Sacramento which issues liquor licenses in this State. Those who do not comply with the City Council's action will stand a chance of having their liquor licenses revoked. In the meantime the State Board is issuing new licenses right along, and all sections of the State are becoming dripping "wet."

While I am writing on the liquor situation, a reading of the steamer manifests at the port of New York shows that great cargoes of liquors of all kinds are coming into that harbor from Great Britain, France, Italy, Germany and Ireland, showing that the tariff is entirely too low. The "New Deal" in Washington could help out the national deficit by doubling the tariff duties on foreign liquors.

HENRY RISING.

Los Angeles, Calif.

NEW ZEALAND FRIENDS ASK OUR COOPERATION

Editor, THE AMERICAN FRIEND:

New Zealand Friends have taken a stall in the Church Court of the Centennial Exhibition to be held at Wellington, New Zealand, from November, 1939 to April, 1940. The Monthly Meetings have subscribed the cost, about £60, for rent and incidentals. Wellington Friends, although a very small group, have bravely offered to undertake the necessary work. Our General Meeting appointed the Clerks of Wellington Monthly Meeting and General Meeting as the executive officers. The stall is a small one but will permit of a fair-sized display of photographs, pictures, posters and literature.

We are needing photographs and pictures of all descriptions of historical Quaker documents, of famous Quaker pictures, of Quaker schools and of notable meetinghouses. Then we shall be able to display Peace Posters and distribute pamphlets dealing with both Quakerism and Peace. It will be a unique opportunity to interest visitors in Quaker work the world over.

We appeal to Friends in America for help in this venture. The membership of the Society in New Zealand is just under 300. This is the first time in our history that we have attempted such an undertaking. We should like to make the stall representative of Quakerism in America as well as in England.

All parcels should be endorsed, "For Centennial Exhibition Purposes—Not for sale, of no commercial value," and should be addressed to Edward H. Dowsett, 51 Ponsonby Road, Karori, Wellington, W3, New Zealand. We should be glad to be advised of the dispatch of all parcels.

PHILIP J. THORNE,
Clerk to the General Meeting.

WHY "GO FORTH?" MAYBE NATE THINKS CINCINNATI NEEDS HIM MOST!

Editor, THE AMERICAN FRIEND:

"Nate" Shope, who was introduced very formally lately in THE AMERICAN FRIEND (as the new field representative of the Five Years Meeting Board on Prohibition and Public Morals) has one more distinction to add to the list. The article stated that he is a "convinced" Friend, which merely means that he was *convinced* that he belonged in the Cincinnati Meeting! And surely enough, he was accepted at the August session of the Monthly Meeting. Moreover, he was there in person and gave a most interesting talk concerning his "convincement" and his work among Friends. Cincinnati Friends feel honored to have Nate Shope choose our meeting, and he goes forth on his noble mission under the Five Years Board, with our blessings. Next year we expect to have him with us more, and share more vitally in the Cincinnati Meeting.

ROBERT M. JONES.

BEGINNING AT THE SOURCE

Editor, THE AMERICAN FRIEND:

Contemplating on a recent inhuman tragedy, which I believe is one of the greatest crimes against humanity, and which at the present time is causing much criticism to be directed against this Commonwealth of Massachusetts, I am writing these words.

From a Christian point of view, I do not believe that we should take the life of anyone, who, through impulsive action or weakness of mind or lack of self-control has cut short the life of another. I do not believe that death will help that one to learn the lessons of life as strongly as punishment in some other form. I understand that the State of Rhode Island has not permitted capital punishment for the last 75 years,

therefore it must have found some other form of punishment, equally as effective.

On the other hand, I believe that we should turn to the source of correction for such crimes and begin the changes there. Let us turn to education, in order to bring about a more moral and peaceful condition of the world. To lessen crime or to change the evil tendency of the world, parents and teachers should begin with the growing child, training each one to be morally strong and mentally more efficient. Not only should they be taught the three R's but they should be instructed in the principles of life and the association with other human beings. As they grow older they should be trained for life's activities and work, whether they are to become labourers, professional men and women or housewives and mothers.

Children who show tendencies of weakness or resistance to discipline or of mental or physical deficiency should in the early years be placed in schools equipped for special training or medical aid. Mothers and fathers in the home should cooperate with the instructors in training the children or in permitting them to be placed in these particular institutions, built for their betterment. This would mean that the Public School system would build, equip, and maintain these schools. Would it not be wiser to finance the upbuilding of the youth of the nation than to have to pay for such large penal and mental institutions as there are today?

MARY BAKER.

Boston, Massachusetts.

BY NO MEANS TRIVIAL

Editor, THE AMERICAN FRIEND:

The concern prompting this communication may seem trivial but not so to the writer. Equally inappropriate as the title, "guest preacher," are expressions in reports of meetings which carry ideas out of harmony with that which the situation should be. If reports are true in cases when we read the devotions were given by a named Friend or brought by another Friend, a lack of great significance is indicated. Devotions are dependent, not so much on the one named to bring such exercise as they are upon the entire assembly united in the spirit of worship.

My concern is for words and phrases to be used, not by reason of custom, but that they have meaning that applies.

S. L. HANSON.

Portland, Oregon.

QUAKERISM AND OUR NEW AGE

Editor, THE AMERICAN FRIEND:

Throughout the centuries Nature's God has been revealing the wheel, the cog wheel, and now systems of mechanical gears. The Age of Distribution comes to earth amidst the turmoil and groanings of readjustment. Our new mechanical power demands that its products be distributed, but selfishness and conservatism are arrayed against this progressive distribution. Political parties and nations writhe in death, but the glories of the New Age increase.

Those of enraptured vision need not expect immediate approval. A stationary weather vane is useless. But when a Quaker quakes with a vision of God a path will be blazed for others to tread. The New Age is here, selfishness must shrink; mechanical power waves the scepter, caring not what you think.

RILEY HUBBARD.

Richmond, Indiana.

BERKELEY FRIENDS ENJOY SUMMER VISITORS

Members of Friends Memorial Church, Berkeley, California, are glad for the many friends who have worshiped with us from various points during the summer months. Among these were William J. Sayers, Clerk of Indiana Yearly Meeting, and wife, Flora T. Sayers, accompanied by Lola Small, the latter's sister, of Long Beach, California, who were with us for a Sunday morning service. One Sunday morning the adult Bible School was addressed by Wilhelm Hubben of George School, Pennsylvania. He spoke on the present situation in Germany and Russia, giving many highlight which caused us to thank God that we live in America. He also emphasized the need of training our young people in spiritual things, things that sometimes must be opposed to the government, particularly as regards armament or peace.

It has been a real inspiration to have them, and others, and we can say with the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" for we are truly conscious of spiritual unity with them.

We have had most helpful reports from our recent Yearly Meeting at Whittier, and more recently the Young Friends of Northern California held a conference at Lake Sequoia, which has been a great inspiration to them, as their reports have been to us who "stayed by the stuff." These young people, some 140 in number, represent our meetings from Fresno, northward. Already they are planning for their trek to "Quaker Meadows" next year — "Quaker Meadows" being the name, temporarily at least, of the camp being prepared by the Yearly Meeting.

Agnes Doubleday, wife of our minister, and herself a minister, preached most acceptably for us one Sunday morning while Gorman Doubleday was away at camp with our young folks. She spoke on "Christianity in Action"; she is also teaching the George Fox Class, a discussion group, in the absence of Walter J. Homan. Her thoughtful and logical approach to subjects under discussion is much appreciated.

All in all, we have had a good summer, and God has richly blessed us. We look forward to our autumn work with enthusiasm.

ON THE SHORE

I stood alone on the shore one day
And watched the sea gulls wheel and fly
Straight into the billows' dashing spray.
I stood alone on the shore one day
And lifted my heart to God to pray
For faith like theirs when the storms rode high.
I stood alone on the shore one day
And watched the sea gulls wheel and fly.

SARA R. STANSBERRY.

Whittier, California.

FRANK AND LILLIAN CHANT OFF FOR TENNESSEE

The outstanding feature of Winchester Quarterly Meeting, held on August 19, was the Sending Consecration Service in charge of Aaron Napier, in honor of Franklin and Lillian Chant of Farmland, who were to leave on August 28 to take up missionary work in Eastern Tennessee mountains. Many Friends spoke with prayers and wishes for success in their new work, to which both responded. Murray C. Johnson, Superintendent of North Carolina Yearly Meeting, said while the others were "sending," he would "receive" them for the Southland. While Winchester Quarterly Meeting Friends will miss the Chants, they will remember them not only in their prayers, but will show a deep interest in other ways.

In the meeting of Ministry and Oversight, Ira C. Johnson led the discussion on the State of the Society.

Milo S. Hinckle gave a fine, inspiring address to the Young Friends on the topic, "Families Getting Together as Families in Worship Service."

The nominating committee reported as follows: William J. Sayers, for announcing clerk; Estella Hinshaw, recording clerk; Aaron Napier as evangelistic superintendent; Adam Flatter for general superintendent; and Leland Hubbard for treasurer.

There were eighteen ministers in attendance, among them being Isaac N. Stanley from Montana, Murray and Savilla Johnson of Greensboro, North Carolina, Herman and Emma Parker of Asheboro, North Carolina, Milo Hinckle of Richmond, and Lyle Case, M. E. pastor at Farmland.

The Ladies Aid served a fine luncheon to the large congregation during the noon intermission.

QUAKERDOM · AT · LARGE

Richard T. Binford, son of Raymond and Helen Titsworth Binford, who, following his graduation from Guilford College took a year of library training at the University of North Carolina, has been appointed librarian at Pacific College, Newberg, Oregon.

* * * *

On her return home from her refugee work for Spanish children, Emily Parker compiled and has published in a neat booklet a series of effective meditations entitled, "From a Devotional Diary of a Relief Worker in Spain." The booklet may be had for ten cents by addressing the Friends Book and Supply House at Richmond.

* * * *

Homer L. Morris of the Friends Service Committee staff, accompanied by his wife, Edna W. Morris, sailed for Europe last week, Homer Morris having been released from the directorship of the Social-Industrial Section of the Committee to serve in Germany for the next three months as commissioner for refugees. While in Europe, Homer and Edna Morris will visit the various Friends Centers on the Continent.

* * * *

"Friends In Deed" is the title of an article by Helena Huntington Smith which appears in the September number of the magazine, *Good Housekeeping*. Apart from occasional overstatement, such as, "Without fanfare the Quakers conduct the highest-powered relief organization in the world," the article presents an authentic statement and interpretation of the relief work which has been carried on by the American Friends Service Committee for the past two decades.

* * * *

Many who attended the Friends World Conference at Swarthmore in 1937 remember Stanley King Beer, a member of the English delegation who was as attractive in personality as he was distinctive in appearance and name. As reported in the London *Friend*, his passing came with tragic suddenness on July 31 when he was conducting a tramping party over Dartmore Moor. For twenty-two years he had been a much-loved member of the staff of Saffron Walden Friends School.

* * * *

In the Preface to his new play, "In Good King Charles' Golden Days," George Bernard Shaw, after referring deprecatingly to the disgraceful amours of Charles, says it would be stimulating to turn from the sordid facts of his reign to what might have happened to him but did not. "For instance," he says, "Charles might have met the human prodigy, Isaac Newton. And Newton might have met that prodigy of another sort, George Fox, founder of the morally mighty Society of Friends, vulgarly called Quakers. Better again, all three might have met."

* * * *

On August 18, near East Baldwin, Maine, where he and his wife, Hazel Thornburg Emry, and their two young children were taking their summer vacation, Marion Stuart Emry was so severely injured when his car was struck by a train that he died two days later. A member of Nebraska Yearly Meeting, with his old home at Central City, Nebraska, Marion Emry was prominent in Boy Scout activities, being an executive in that organization with his headquarters at Jamestown, New York. His untimely end cut off a purposeful, constructive life in the full flower of service.

* * * *

Serving for the Council of Women for Home Missions, a New York Friend, Jennie C. Callister, has had large responsibility for preparing and publicizing the program for Home Missions Day at the New York World's Fair on September first. The program is to be presented in the forenoon in the General Motors Auditorium, where four moving pictures will be given, illustrative of various phases of Home Mission work in this country, and in the afternoon and evening at the Court of Peace. Jennie Callister has recently arranged an attractive and informing folder, "Migrants and Menus," which sets forth artistically and impressively the contributions which "millions of immigrants on the march" make to our breakfast, lunch and dining tables.

* * * *

Following an injury by accident, C. Frank Conover died August 15 at the hospital in Oskaloosa, Iowa. He and his wife, Blanche Conover, who spent several years on our mission field in British East Africa, have been serving the Cedar Creek meeting in Salem Quarter as pastors. To attend the Iowa Young Friends Conference, recently held on the campus of William Penn College, Frank Conover brought a group of young people from Cedar Creek, going on from there to do some work on the buildings of the Conover farm near Sully. While thus engaged he suffered a fall in which his back was broken. Specialists from Des Moines and Iowa City were unable to help him and he died about a week following the accident. Funeral services were held at Lynnville on Friday the eighteenth.

* * * *

Norman E. Young, a Denver, Colorado, businessman and prominent Friend of Nebraska Yearly Meeting, was appointed by the American Friends Board of Missions to represent it at the annual young people's conference held in Cuba early in August. On his way home he spoke briefly at the sessions of Wilmington Yearly Meeting and stopped off in Richmond on Sunday, August 20, when he addressed in turn First Friends and West Richmond meetings on Sunday morning, giving a comprehensive statement of his impressions of Cuba and Cuban Friends as the latter impressed him at the conference. He gave an excellent presentation and greatly impressed his hearers. Norman Young, the son of the late Alfred Young, a well known Friends minister, is Chairman of the Evangelism and Church Extension Department of Nebraska Yearly Meeting, and those of us who knew his father are greatly pleased to see him following so effectively in the train of Alfred Young.

NEWS OF OUR MEETINGS

Beginning August 13, Bascom G. Rollins conducted a series of evangelistic camp meetings at Snow Camp, North Carolina, near Cane Creek Monthly Meeting. Meetings were held under the auspices of Western Quarterly Meeting.

* * * *

John I. Wright, who has been pastor of the Jonesboro, Indiana, meeting for some years, has removed with his family to take the leadership of the meeting at Long Lake, Michigan, which is in Traverse City Quarter of Indiana Yearly Meeting.

* * * *

Kermit and Grace Schoonover, who returned some months ago from three years service in the Friends Meeting at Ram Allah, Palestine, have taken the pastoral leadership at Clintondale, New York, Meeting, succeeding B. Russell Branson.

* * * *

After spending some years in New York Yearly Meeting as pastor at Clintondale, B. Russell Branson has returned with his family to his home Yearly Meeting and has assumed the pastoral leadership of New Garden Monthly Meeting at Guilford College, North Carolina.

* * * *

Arthur W. and Nettie Hadley, who spent thirteen years on our mission field

among the Indians in Oklahoma and who for the past three years have lived in Arkansas on a farm, are taking up pastoral work in Iowa Yearly Meeting. They are assuming leadership of the Motor Meeting, their address being Milo, Iowa.

* * * *

Norval E. Webb, who has done an excellent piece of work at Clinton Corners, New York Yearly Meeting, has accepted a call to become pastor of the New Castle, Indiana, Meeting, succeeding Robert E. Cope. Robert and Ardelle Cope go this week to Wichita, Kansas, where he becomes pastor of the Friends University Church.

* * * *

James Wild, who has served in the ministry at Allen's Neck Meeting, Dartmouth, Massachusetts, during the past nine years, has received an invitation to spend the month of September at Amesbury, to determine what the possibilities are for carrying on the work of Friends in that area. Friends, and friends of Friends, who are interested in the continuation of a Friends meeting in Whittier Land, may communicate with James Wild at Huntington Home, Amesbury, Massachusetts.

* * * *

Lynnville, Iowa, Monthly Meeting has extended a call to Ermin and Ruth Perisho to remain as pastors for the next year. As a token of appreciation, the people of the church and community are presenting him with a new wheel chair which will be equipped with a gasoline motor. . . . A district Christian Endeavor Conference was held in July at which time 204 young people were registered. A picnic supper preceded by games and group singing was followed by an evening address by a noted attorney from Des Moines.

* * * *

Alice L. Pearson and Gurney and Elizabeth Binford, former missionaries in Japan, had charge of the Sunday morning meeting for worship at First Friends Church, Los Angeles, on August 6, and each made an interesting talk, based largely upon the contacts and experiences at the Pan-American Conference of Christian Japanese held previously at Terminal Island, Los Angeles Harbor. Four hundred Japanese were present at the meetings of the conference. . . . Albert W. Macy, who has been in Los Angeles the past year, has gone to Sierra Madre to reside.

* * * *

On the evening of July 14 the quarterly open meeting of the Woman's Missionary Society of East Whittier was held. Edith Moore presented the history of the work in Honduras since it was started in 1914 by members of this meeting, Irvin and Dorothy N. Cammack, and accounts of the work of others in the field were also presented. Dorothy Cammack and daughter, Lenora, are now home on furlough and the group hopes to have them at the open meeting in the fall. . . . The June meeting was addressed by Rosa Lee, on the subject, "Migrant Camps," some of which she had recently visited in central California and in which Friends have undertaken a constructive work. . . . The August meeting was held in the Whittier City Park and was a picnic dinner with a program following.

* * * *

East Whittier, California, Meeting has departed somewhat from the usual custom in the conduct of its Sunday evening meetings during the summer months. The first twenty minutes have been given in charge of various groups: Sunday School classes, C. E. societies and committees. The younger people then retire to their own meeting rooms while the pastor, Moses T. Mendenhall, conducts a Bible lesson to the adult group drawn together in the front rows of seats. We have had many treats from the classes and have enjoyed very much the informal discussion periods following. . . . Moses Mendenhall spent ten very useful days at "Quaker Meadows," helping to clear the ground for the new camp project of

Palestine Relief

In order to give aid in the readjustments necessary for the thousands of children who have been left orphaned and for others in destitute circumstances as a result of the conflicts in Palestine during the past three years, the American Friends Board of Missions is sponsoring a relief program for the people of Palestine during the next few months. For seventy years we have been ministering to the mental and spiritual lives of the people of that land. This leads us to feel a direct responsibility for relief of their physical distress at this time. Whether those who have engaged in this conflict were right or wrong, these who are left are victims of warlike conditions.

The Palestine Relief Commission, created by the Board for the purpose of caring for this relief program, is seeking an initial sum of $10,000. Much of this will be furnished by the friends of the Friends.

Our Quaker response to suffering should lead us to:

First, make what contributions we are able among our own membership.

Second, make this need known to others who are interested in the welfare of the people of this historically sacred land.

Send checks directly to

American Friends Board of Missions

101 S. Eighth St., Richmond, Indiana

California Yearly Meeting in the mountains east of Porterville. His wife, Margaret Mendenhall, is spending the summer with her daughter and new grandson in Galesburg, Illinois.

* * * *

Lynn Grove Quarterly Meeting convened at Lynnville, Iowa, July 15. Myrtle Lee, pastor of Searsboro Meeting, gave the message on Saturday morning. On Sunday morning Guilford Street, who is leaving Lynn Grove to accept a pastorate at Bloomington in Springdale Quarterly Meeting, preached the sermon. He will be greatly missed in our meeting, having served as Clerk of the Ministry and Oversight body for several years. Among visiting ministers in attendance were Richard R. Newby, Glenwood L. Stanley of Indianola, Orville Dennis of Cheney, Washington, and Ed. Thompson of Sully.

FRIENDLY HOMECOMING AT VALTON, WISCONSIN

The Valton, Wisconsin, Friends Meeting (Iowa Yearly Meeting) welcomed a host of its children and friends to an eventful homecoming on August 13, when two hundred and fifty-four names were registered, one hundred and six of these having come from quite a distance. Seven States were represented, including Minnesota, Iowa, Illinois, California, Texas and Oklahoma as well as all parts of Wisconsin.

After the Sunday School hour, at which the attendance was one hundred and forty, a large group gathered in the beautifully decorated church room for the morning program. Letters of regret and inspiration from many who were unable to attend were read by the pastor, Leslie E. McCargar. A brief and interesting history of Wisconsin Friends, compiled by Fama Canon, was presented and all were requested to view the pictures of many of the pioneer Quakers whose portraits had been placed on the rear wall of the church. Attention was also called to a miniature of the Valton Friends Church which had been made and donated to the meeting by Norma Henderson. Donations placed in the "little church" during the day amounted to more than ten dollars. This unique "contribution box" is to be kept at the church and used for little extra donations for the upkeep and improvement of the building.

At the close of the morning program all gathered in the basement for a cafeteria dinner and hour of fellowship, after which an afternoon session of music was presented by the Mitchell Band and the Chicago Quartet. The Mitchell Band is composed of five sisters, who until this summer had not played together for twenty years. To the strains of their music, memories glided back to the time when the band included and was directed by the father of the girls, commonly known as Billy Mitchell. The Chicago Quartet consisted of Philip and Maurice Moon and Donovan and Earl Mortimer, who at present are active members of the Valton church. Other musical numbers were rendered by local talent.

Although several returned to their homes at the close of the afternoon program, many remained to make up the evening meeting. The first half of the hour was given to the Christian Endeavor meeting and at the following service Arthur Moon gave a splendid message on the subject, "A Quest for God." Philip Moon sang, "I'm Glad I Came Home," followed by a prayer service, after which all departed carrying choice memories which will long remain with them.

Contribution of our worldly substance for religious purposes, from religious motives, and in a Scriptural way, is a Christian duty.

PASTORAL OPENING

An opening for a resident pastor at Allen's Neck Meeting, Dartmouth, Mass. Fine opportunity for a young, married man with experience in leadership among young people. For further information write to Jennie W. Gifford, South Westport, Mass.

LITANY OF LIFE

"If Life would only let us live it rightly,"
But life is sometimes such a cruel thing;
With blows unmerciful it beats and bruises,
And leaves us lying, broken, quivering.

Too weary to again take up the battle,
Too sick of heart to even strive to rise,
Too weak of faith to see the use of praying,
To a far God, beyond the leaden skies.

But lo, the spirit that doth spring eternal,
Awakes, and awakening, transcends all our pain,
We breathe a prayer, and as our hearts are lifted,
We know—we know—that we begin again.

LAURA OLIPHANT.

Friendswood, Texas.

BENJ. LUNDY OBSERVANCE AT McNABB, ILLINOIS

The one hundredth anniversary of the death of Benjamin Lundy was observed on Sunday, August 20, at the close of Illinois Yearly Meeting (General Conference), held near McNabb, Illinois. The John Swaney School Alumni of the Clear Creek neighborhood, and the State of Illinois joined with the Friends in the celebration.

In the pretty, secluded Friends, cemetery is a plain marble headstone, well preserved, bearing the brief inscription: "Benjamin Lundy, died August 22, 1839, aged 50 years, 7 months, 18 days."

He was the first to devote his life solely to the anti-slavery cause, inspired by witnessing the sale of slaves and their treatment when he was but nineteen years old.

When this meeting was first planned, the Illinois Legislature wanted to raise a large monument, but Friends knew Benjamin Lundy would not approve, so a bronze plaque was placed at the foot of his grave with the following inscription from his friend and fellow worker, John G. Whittier: "It was his lot to struggle for years almost alone, a solitary voice crying in the wilderness; yet, amidst all, faithful to his one great purpose, the emancipation of the slaves."

A large crowd gathered in an outdoor auditorium arranged near the cemetery for the occasion. Because his interest was for the Negro, a choir of forty-three Negro singers of the Urban League Choral Society was brought from Chicago in a huge bus, all expenses being met by the State from an appropriation by the Legislature.

A state legislator spoke, Hon. Simon E. Lantz, and the dedicatory address was given by Dr. Cuyler Young of the University of Toronto, Canada. Fred Landon, Librarian of the University of Western Ontario, wrote the biography for a memorial booklet, and spoke briefly. These Canadians were especially interested because of the Underground Railroad, which, Mr. Landon said, passed a few doors from his home.

Torrents of rain interrupted Dr. Young, rushing people to their cars. He continued talking until the water threatened the loud speaking system. Later, when it slackened, the microphone was placed in the bus and the choir again sang beautiful spirituals. When the rain stopped, a granddaughter and a great-great-granddaughter of Benjamin Lundy together unveiled the plaque.

Benjamin Lundy's life was short but powerful, sacrificing self and comfort to travel even to Mexico and Haiti, planning a haven for colonization of the Negroes. He published the first Abolition paper, *The Genius of Universal Emancipation*, first printed at Mt. Pleasant, Ohio.

EMMA HOLLOWAY.

DAVID M. EDWARDS MEETS DEATH ON HIGHWAY

Death on the highway took heavy toll of the Society of Friends on Saturday, August 19, when David M. Edwards, President of Friends University, was killed near Danville, Illinois. Driving with his wife, Elizabeth Edwards, and their seventeen year old daughter, Phyllis, the car skidded on the wet pavement and crashed into a concrete abutment. President Edwards was thrown from the car and so severely injured that he died some hours later that evening in a Danville, Illinois, hospital to which all three were taken. Elizabeth and Phyllis Edwards were also severely hurt, the former internally. At the time this is written, Phyllis showed some improvement but the condition of her mother continued to be critical and uncertain.

On the preceding Wednesday the Edwards family had left Wichita, Kansas, on a vacation trip and visit, going first to Earlham, Iowa, where they joined with two sisters of President Edwards in a reunion at the old home in the Bear Creek Meeting neighborhood. From there they were on their way to Indianapolis where a reunion of the immediate family had been planned at the home of the eldest daughter, Susie Bogue.

David M. Edwards was born October 6, 1871, near Earlham, Iowa, the son of Ira Wilson and Naomi Lindley Edwards. Following his schooling in the home community, he entered Penn College at Oskaloosa, from which he was graduated in 1900. Prior to his graduation he taught school at Dexter, Iowa, in 1899. It was there that he met Della Russell, to whom he was married on March 29, 1903. To them three children were born, Susie Bogue of Indianapolis, Paul K. Edwards, a member of the faculty of Newark University, and Lois Fudge of Chicago. Following the death of Della Edwards, David Edwards was married to Elizabeth Way of Michigan City, Indiana, August 12, 1914, and to them one daughter, Phyllis, was born.

David M. Edwards took graduate work at the University of Chicago and received his Doctor's Degree in 1908 from Boston University. While studying in the latter institution he served as pastor of the Roxbury Friends meeting there.

After serving as Professor of History in Penn College for five years and then becoming Acting President, he was appointed as President of the institution in 1910. During his presidency a vigorous building campaign was carried on which resulted in securing the greater part of the present splendid building equipment of the College.

In 1917 David Edwards was elected President of Earlham College, which he served in that capacity for twelve years. During his incumbency the endowment

funds of the College were increased from $500,000 to approximately $1,300,000. During the last few years of his administration funds were secured for the construction of Carpenter Hall, the fine administration and classroom building.

Following his retirement from Earlham, President Edwards, accompanied by his wife and youngest daughter, spent more than a year in England and in Europe. Several months of this period he used for studying at the Library of the British Museum in London. In the Summers of 1929 and 1930 David Edwards was a member of the American Seminar on International Relations, made up of a group of educators, religious leaders and professional people from this country who toured Europe under the leadership of Sherwood Eddy, studying the political, economic and social conditions of the countries visited. Through these connections he was able to see in action the League of Nations Council and Assembly and the International Labor Congress, at Geneva, where he also attended important conferences on international affairs.

On the background of these valuable observations and experiences, he was well fitted to become Executive Director of the Indiana Council on International Relations on returning to the United States. Always a strong advocate of peace and world brotherhood, he now gave himself with renewed energy and devotion to a cause that was so near his heart. While serving in this capacity he acted for some time as pastor of the First Friends Church in Indianapolis.

At the call of the Board of Trustees of Friends University, David Edwards removed to Wichita, Kansas, in 1934 where he assumed the presidency of that institution. There, as at other places, he devoted his boundless energy and enthusiasm to the interests of the college he had been called to serve, and in so doing widely increased his circle of friendship.

Throughout his career, Christian Education may be said to have been his major concern and cause. This was manifested not only in the zealous service he rendered for the colleges of which he was head but also in his wider service for Christian Education in general. Naturally this concern focused chiefly in the Society of Friends in this country. During the several years in which he was Chairman of the Board of Education of the Five Years Meeting, he conducted a vigorous campaign to impress American Friends with the importance of maintaining our schools and colleges at a high level as Christian training grounds for our young people. (For further evaluation of the life and service of David M. Edwards, see editorial in this issue.)

Largely attended funeral services were held at the First Friends Church in Indianapolis on the afternoon of August 23, many attending from Richmond and from surrounding communities. Errol T. Elliott, who was in charge, spoke with deep appreciation of the splendid example which David M. Edwards, in the role of a brave prophet, had set the present generation. With continuing impressiveness, Alvin T. Coate spoke of his courageous, prophetic service. David Edwards, he said, always expected Protestant Christianity to be right, but he wanted the Society of Friends to be right prematurely. Few Friends have paid a greater price for insisting on being right too soon. David M. Edwards was a mild Jeremiah, whose preaching was welcomed by all except those committed to things as they are.

Later—On Sunday evening before going to press on Monday, we called up St. Elizabeth Hospital, Danville, Illinois, to inquire of Elizabeth Edwards and Phyllis. We talked with Mrs. Teal, a sister of the former, who said she thought both mother and daughter showed some improvement. Another X-ray was to be taken of Elizabeth Edwards to determine further the nature and extent of her injury. Phyllis seemed well on the way to recovery, barring new complications.—Editor.

EDWIN MORRISON

Though for many years he had been removed from direct contact with Friends, in the passing of Edwin Morrison on July 16, 1939, at East Lansing, Michigan, the Society of Friends lost a loyal member and a faithful exemplar of its high ideals.

Edwin Morrison was born March 5, 1861, at Bloomingdale, Indiana, the son of Eli and Sarah Ellen Morrison. He was graduated from Bloomingdale Academy in 1885 and from Earlham College in 1888. While still a student at Bloomingdale Academy he consecrated

himself to teaching, upon which career he entered immediately following his graduation from college—in fact even before that.

From 1888 to 1891 he taught at Pacific Academy, Newberg, Oregon, where he met and married Mary Elisabeth Miles, also a teacher in the Academy.

After teaching for a year at Spiceland Academy and for four years at a private school in Salem, Oregon, he returned to Newberg and for five years was a member of the Faculty at Pacific College. In 1901 he joined the Faculty of Penn College, and in 1906 returned to his Alma Mater and was head of the Physics Department of Earlham until 1919 when he became a member of the Department of Physics at Michigan State Agricultural College where he was retired in 1936. Before his retirement he rounded out a career of fifty years of teaching, including instructing which he did while securing his education.

In further preparation for his work, in later years he took a Master's Degree at Indiana University and he proceeded far toward the equivalent of work for a Doctor's Degree at the University of Chicago.

Edwin Morrison ministered through his teaching. His students were his personal friends, for every one of whom he entertained an individual interest. He was a living embodiment of Christian education at its best. However, his ministry was not confined to the classroom. Very early in life he began speaking in meeting and his gift in the ministry was recognized. Drawing freely upon his knowledge in the world of science, his ministry was effective in its synthesis of scientific and spiritual truth. During his long years of connection with Friends colleges he was quite generally absent from home on Sundays, being called to preach in Friends meetings. There being no organized group of Friends at Michigan State College, he and family identified themselves with a community church of whose board of elders he was chairman for many years. He retained his official connection with Friends, however, remaining a member of West Richmond meeting. Wherever he was, whether in classroom or in the community, he radiated a warmth of friendliness and helpfulness which exemplified the spirit of Jesus.

Edwin Morrison is survived by a daughter, Elisabeth Morrison, a member of the Physics Department of Michigan State College and by a son, Louis Morrison, of Madison, New Jersey.

Following funeral services at East Lansing, the ashes of the departed were interred at Bloomingdale, where a service was held in which President William C. Dennis of Earlham College and Professsor Laurence A. Hadley of Purdue University participated.

JONESBORO SAYS GOODBYE TO THE WRIGHTS

It was with deep regret that Jonesboro, Indiana, Monthly Meeting said farewell to John I. Wright and family at a cooperative supper, held on the church lawn, on Friday evening, August 4. On the Tuesday following, the Wrights left Jonesboro to enter upon a new field of labor at Long Lake, Michigan. During the five years they lived and worked in Jonesboro Meeting, they taught the fundamentals of Quakerism, and not only those who are members of the meeting but the entire community, will live deeper and richer lives because of those teachings. Both John I. and Edna Wright gave unstintedly of their time and strength of the spiritual and material needs of the meeting.

During the month of August, William Hale, an Earlham College student of Wabash, Indiana, has occupied the pulpit, and has entered whole-heartedly into the work of the meeting, which has been much appreciated by the Jonesboro Friends. On the first of September, Bertha Day of Elizabethtown, Indiana, will assume the regular pastoral duties of Jonesboro Monthly Meeting.

CHANGES IN LEADERSHIP TAKING PLACE

R. Furnas Trueblood begins, with the first Sunday in September, his work as pastor of the West Richmond Meeting. Since the retirement of Charles M. Woodman in January, the meeting has had a variety of stimulating ministry, both from within and from without its membership, and has been ably served by Carrie H. Davis as pastoral secretary.

J. Frank Long succeeds Furnas Trueblood at Plainfield, Indiana, going from Paoli, in the same Yearly Meeting—Western.

Theodore and Estella Foxworthy, who have been at St. Marys, Ohio, are assuming pastoral leadership at Portland, Indiana, exchanging places with Herbert L. Hadley, who goes to St. Marys.

Frank and Lillian Chant, who have entered the Tennessee field, are succeeded at Farmland, Indiana, by Ralph Lawrence of Upland.

FOR TOURING FRIENDS

A Friends Home for touring Friends at "Seven Pillars" west end of Bedford, Pennsylvania, Route 30. Lucretia M. Blackburn.

FRIENDLY TOURIST HOME

When traveling through Bedford, Pennsylvania, Friends will find comfortable rooms at 230 South Juliana Street, two blocks from Lincoln Highway and one block from Courthouse. Jessie B. Barclay.

BIRTHS

JONES — At Hectors River, Jamaica, August 14, 1939, to Fred M. and Gladys Smith Jones, a son.

KAVANAUGH—At Chicago, Illinois, July 25, 1939, to Jack and Arlene Kavanaugh, a daughter, Kathren Janet.

SNYDER — To Francis F. and Clara Mendenhall Snyder at Galesburg, Illinois, July 10, 1939, a son, Alan Theodore.

MARRIAGES

CODD-HEDGES—In the East Whittier, California, Meetinghouse, June 20, Lenna Lee, daughter of Emmett and Cora Hedges, to John Anthony Codd of Whittier.

DEATHS

BAKER—At Wichita, Kansas, July 30, 1939, Harry D. Baker, aged seventy-four, a member of University Friends Church. He was long prominent in the banking, and building and loan business, was an attorney of ability and was Collector of Internal Revenue for Kansas for several years until last January, when he resigned. It was said of him that he had not an enemy in Kansas. Louise Baker, his widow, two daughters, Anna Jane Michener and Helen Mason, and two sisters, survive. Funeral services were conducted by Dr. W. O. Mendenhall, a longtime friend, assisted by Charles O. Whitely, pastor of University Friends Church.

DAY — On July 28, 1939, Elizabeth Perisho Day, widow of the late Elbert H. Day, at the home of her son, Clayton P. Day, Indianapolis, Indiana, at the age of seventy-two years. She was born near Westfield, Indiana, and early moved with her parents to Carmel, where she was a member of Carmel Monthly Meeting. Funeral services were conducted at Carmel by Donald Spitler. She is survived by her son and daughter, Ruth Day Caldwell of Kalamazoo, Michigan.

DEAN—At his home near Westfield, Indiana, August 10, 1939, William Dean, aged sixty-six years, following an extended illness. Surviving are the widow, Lillie Cloud Dean, and one daughter, Dorothy Gregg, of Michigan. Funeral services were conducted by his pastor, Orval H. Cox.

GEORGE—At Indianapolis, Indiana, June 27, 1939, Abigail Reeve George, wife of L. Ray George, and daughter of Hadley and Adeline Reeve. She was a member of First Friends Meeting of Indianapolis and was actively interested in the work of the church. Her gentle pleasing personality will be greatly missed among her friends. Besides the husband, she is survived by two daughters, Betty Jean, a graduate of Earlham College in 1939, and Eleanor Bucker. Funeral services were conducted by Errol T. Elliott.

HENLEY—At Reading, Vermont, August 10, 1939, Florence E. Henley, widow of Robert B. Henley, and daughter of Benjamin and Emily Steere. She was born in Adrian, Michigan. She had long been a member of the Cincinnati Monthly Meeting, and although she had lived in West Hartford, Connecticut, since 1925, she retained her membership in the Cincinnati Meeting. During her stay in Cincinnati she was active in the affairs of the Cincinnati Monthly Meeting and served as a member of the committee which provided the Meeting with its new meetinghouse. She is survived by three

College Preparatory Boarding School for Boys and Girls

WESTTOWN SCHOOL

FOUNDED 1799

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

Whatever you plan for the education of your children, you want them to keep in good health, to grow in intellectual interest and power, to find their right place in the work and fellowship of the world.

Westtown School, for 140 years, has been building up a material and spiritual endowment which can contribute much to help them in these tasks. Westtown welcomes the opportunity of serving your children, and through them the whole Society as it faces its responsibilities today.

To be sure of admittance in 1939 Friends should apply before Fifth Month 1.
For catalogue and further information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

daughters. Interment was at Carthage, Indiana.

KENDALL — At Indianapolis, Indiana, June 3, 1939, Jacob Mattern Kendall, infant son of John A. and Virginia M. Kendall, of Danville, Indiana, born May 6, 1939.

LINDLEY—At her home in Amboy, Indiana, July 23, 1939, Emma Lindley, aged sixty-seven years. She was an active member of the Amboy Friends Meeting and was devoted to service for her Master in many ways. Surviving are two children Chester and Katherine, both of Amboy. Funeral services were in charge of L. Herbert Reynolds.

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

SITUATION WANTED

Hostess, housekeeper; home, institution. College woman, practical; fifteen years' experience. Address R. D., THE AMERICAN FRIEND, Richmond, Indiana.

POSITION DESIRED

Companion for lady, couple. Experienced in requirements of the sensitive. Address M. F., care of THE AMERICAN FRIEND, Richmond, Indiana.

STRATH HAVEN INN

Swarthmore, Pennsylvania

A very comfortable hotel in the suburbs of Philadelphia on U. S. Route 1. Good food, moderate prices.

F. M. Scheibley Management

THE WHITTIER

15th and Cherry Streets, Philadelphia

A comfortable, convenient and inexpensive place to stay overnight or longer on your way to the World's Fair.

Owned and Operated by

Philadelphia Young Friends' Association

F. M. Scheibley, Manager

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott.....Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland.....Mooresville, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Tom A. Sykes.....Thomasville, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:19 a. m. Meeting for Worship at 10:15 a. m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m.. Meeting for Worship, 11:00 a. m.

TORONTO, CANADA

Friends House, 113 Maitland Street, Telephone: MIdway 5395. Meeting for worship, Sundays, 11 a. m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SIGNIFICANT FEATURES OF SECONDARY EDUCATION AT GEORGE SCHOOL

Regular physical life, plenty of food and sleep, guided daily exercise, many opportunities for proper use of leisure time.

Curriculums planned to meet needs of different types of students, continuous teaching and learning in groups of 16 to 20 pupils throughout the tenth, eleventh, and twelfth grades with the same groups of teachers all three years.

Spiritual living permeating all school activities, worship, discussion classes in religion, application of principles of right living in the school community twenty-four hours in the day.

Catalogue and other booklets sent upon request to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

QUAKER EST. 1893 **GEORGE SCHOOL** COLLEGE PREPARATORY